

SOCIAL EDUCATION DIMENSIONS OF CHILDHOOD POLICY BY ANALYSING HIDDEN MEANINGS OF EDUCATION POLICY

Sergejus Neifachas

Lithuanian University of Educational Sciences, Lithuania

Abstract

The article positions the most important specific discourses that form the identity of childhood: cultural, philosophical and political. It discloses and contextualises indoctrinated meanings of changes in education, analyses the relation of child-orientated education paradigm with the model of changes in education policy. It is concluded that, considering the sociocultural traditions of childhood phenomenology, present traditions – to develop the conception of childhood policy – are adequate. Therefore, it is necessary to discuss the context of identity of childhood phenomenon and the context of the dialogue with the sociocultural environment; this means that the identity of childhood policy acquires the features of peculiar political culture and becomes social-pedocentric. This way the discourse on indoctrinated meanings of changes in education is disclosed as a social, humanitarian method that constructs new cognition of childhood, helping to respond to essential questions on education in childhood, which are essential to educational policy. The identity of childhood policy has to state universal constitutional (legitimized) values of childhood, maintaining the identity of childhood as the initial identity. Based on theoretical analysis, it is stated that the contemporary policy of childhood is explained as the whole of ideas, concepts and categories, which are being changed by social actions, about children's education, which is being implemented in a network structure and in which the essential shift of strategic state functions takes place (transition to "activating" policy) and in which the new concept of childhood policy is being developed, putting more emphasis on empowerment of the child and mediation as elements of "network management". The article explains how in the context of change of the educational paradigm (from traditional to post-modern) theoretical-philosophical perspectives of discourse approaches (social constructivism and phenomenology) can be applied. Contextualised diversity of childhood conceptions in regulatory documentalistics is presented.

KEY WORDS: childhood education, childhood policy, indoctrinated meanings, change, discourse, regulatory documentalistics.

Introduction

In the Western world the issue of identity of childhood policy acquired a new impetus in the 20 century; i.e., during the period of versatile changes in educational policy and structural and institutional changes. Due to globalisation of education, development and spread of new education technologies, causing essential changes, the social welfare state encounters new problems. Incentives to develop child-orientated educational services, which are particularly advocated by the supporters of liberal policy, actualise discussions about the future of the social welfare state. The call to reform becomes a frequent phenomenon in the states with various types of social welfare. Changes in the system of education have enhanced disagreements regarding the identity of childhood policy. It is believed that in post-industrial societies due to globalisation processes family commitment is weakening and there are less commitments to childhood. Besides, discussions regarding family commitments and constitutional values of childhood among educational institutions that participate in social welfare policy have intensified. The society is encouraged to take a larger share of responsibility for the development of socially sensitive and open space for children. Increasingly more often the incentive is heard to revive values of the family and the child and a proposal to "refamilise"; i.e., return care related functions to the family. Simultaneously "defamilisation" of family commitments is defended; i.e., transfer of care related functions to the public domain of social services, whilst the social welfare state is being criticised due to incapability to ensure quality of education, social care and social welfare (Arnlaug, 2006: 17-19).

Structural incompatibility in educational policy increasingly more encourages to give thought to the position of the social welfare state with regard to the identity of childhood policy. The notion of childhood identity is a present-day category which determines built people (children) grouping socioculturally, constant establishment of limitations, restricting as well as dissociating by some certain identity tools, symbols and action strategies (Berger, Luckmann, 1999). Thus, it would not be difficult to conceptualize contextualization of the notion of childhood identity, making a connection with childhood of anthropology object (Mid, 2002) of research – objective to get to know childhood through sociocultural differences (otherness).

For this reason particular attention is being paid, *first*, to changes in the approach towards childhood (the child's education is perceived as a constituent of social citizenship) (Lukšienė, 2000); *second*, changes in childhood policy induce a new look at the identity of childhood, manifesting itself in the domains of the child's universal, spontaneous expression. For the latter process particularly important were the works of scientists who were able to write about the issues of the childhood phenomenon,

childhood education and policy in a popular, relevant and convincing way (Kabašinskaitė, 2002). Thanks to Juodaitytė (2003), Monkevičienė (2008), Rūdytė (2011), Šiaučiulienė (2011) and many other authors, who can be called the experts of creating childhood policy and educational strategies, and thanks to their works – monographs, research, publicistic articles, public debates – the issues of childhood pedagogy progressed from the field of scientific researches to the centre of discourse on political and social welfare.

Identity of childhood policy is compared to emphasis of difference. A. Juodaitytė states, that this dimension requires methodological reflection for childhood investigator while getting in touch with subjects of their own individual culture: he/she all the time has to reflect on childhood cultural identity, that makes the positioning of identity of childhood policy as paradigm easier (Juodaitytė, 2003: 125).

In European and Lithuanian educational policy identity of childhood expression coincides with the role of child's social status expression, i.e. as normative performance of this kind of role (ward, student). Normative child's identity is implicated by national state. The state as a dominant institute expresses identity of childhood policy by using family and education institutions. Such kind of identity as action is named as legitimate (formal) internationalizing ideological (education paradigm) dominance, making it normalizing, standard identity (Castells, 2006: 24). This perspective emphasizes the manner of person's (child's) personal integration and expression, determined by sociocultural environment as a set of certain thinking and behaviour.

Contextualisation of identity of childhood policy is aimed at introducing the theory of childhood policy. The concept according to which such theory has to be positioned and evaluated is not a priori and abstract but is epistemic, phenomenological and hermeneutic. In other words, the theory of childhood policy has to be assessed not according to some early (indoctrinated, "secret") abstract principle or an idea that is not related to the reality of children's education but according to its aim: to give sense to the whole of the phenomena, which in a different case would remain scattered and incomprehensible. The theory has to successfully pass a dual testing – praxeological and qualitative: Do categories, the way they really are, obey the proposed hermeneutics of theory (interpretation) and do conclusions emerge from theoretical assumptions? In other words: Doesn't theoretical conception contradict the reality of education and itself?

The question raised by this theory is related to the identity and nature of childhood policy (Juodaitytė, 2003; Neifachas, 2010; Rūdytė, 2011). This is one of the most complicated modern conceptions in social sciences. Thus, the analysis presented in the article mostly determines conceptual questions: How do the categories of childhood meanings self-contextualise in the regulatory documentalistics of education in the presence of changes in the paradigm of education in childhood? The main **problem analysed in the article** is as follows: what conception of the identity of childhood policy is formed (constructed) by the discourse on indoctrinated meanings of changes in education and what are its conceptual consequences for the model of educational policy (Duoblienė, 2011: 136).

Research aim: to analyse the discourse on the identity of childhood policy and to identify what meanings related to the shift in childhood policy are constructed by regulatory documentalistics of education.

Objectives:

1. Based on the analysis of scientific philosophical, educational science literature, to ground the conception of the identity of realistic childhood policy and the conception of the search for the dialogue with the Other in the processes of changes in education.

2. Applying theoretical-praxeological paradigms of educational policy of modern social-humanitarian sciences, to outline conceptual limits of regulatory documentalistics.

3. To identify how the contexts of childhood policy self-conceptualise in regulatory documentalistics of Lithuanian policy of education.

Research methods: analysis of theoretical literature, analysis of documents, metaanalysis.

Understanding of the Identity of Realistic Childhood Policy

Only lately, the fundamental meanings of childhood policy and institutions embodying them were started to be analysed, seeking better understanding of general challenges of educational policy, which are influencing the policy of social welfare states. Such endeavour seems natural because it is a natural aim of any scientific research to disclose conceptions of identity behind the social phenomenon (*of childhood policy*) as well as their efficacy. However, looking at the studies on childhood phenomenon (Juodaitytė, 2003, 2006), this aim does not seem so obvious and that is why it has to be emphasized separately.

Childhood policy encompasses more than modern history and current events. It is surrounded by an on-going change of focuses and perspectives, relations with previous history and eternal characteristics of human nature and identity. The concept of childhood cannot be reduced; this is an outcome of human nature that discloses in action. The identity of childhood is a share of social (educational) reality (Berger, Luckmann, 1999; Berns, 2009); i.e., children's resources (*cultural, ideological, social*), which aim to cognate and perceive the world. However, how to explore the identities of childhood? Research is grounded on the constructivist paradigm approach, stating that children's identities can form as discourses (Rubavičius, 2003; Gutasukas, 2010). *Identity* of childhood policy, particularly the discursive identity, depends on ideological definitions of childhood (this is why in the historical time context the identity of childhood used to be adjusted). Moreover, identity does not necessarily have to turn into the social identity of the child; it can exist only in the discourse. The identity of childhood exists as a cultural model (Šalkauskis, 1991), it arises from a worldview and every time it can encompass variant cultural definitions.

There arises an important task to ground the identity of childhood policy. This way the relation between cultural definitions and political and social reality is formed. What conceptual models are employed in the programme of strategic guidelines for education development and how this can influence actual issues of the identity of childhood policy? The conceptual type of the problem means that what is understood as childhood policy will depend on what scientific conceptions (*forms of discourse*) we are going to employ. Constructive perception of the problem directs us to the main fields of discourses on the problem. Discourses on the identity of childhood policy are grouped into *cultural, political and philosophical*. Of course they are all intertwined and together form an authentic discourse on the identity of childhood policy.

It is well known that the *cultural, philosophical identity of childhood* was grounded by pedagogical ideas of anthropology and phenomenological philosophy. Phenomenological philosophy gave childhood the role of a social-cultural object, whilst it attributed language, game, the child's subcultural characteristics to unique artefacts of the phenomenon of childhood. Possessing this cultural philosophical background, childhood could appeal to the constitutional right, which was defended by the tradition of researches in historical-cultural pedagogy. Childhood has turned into a political conception since accumulation of social and ideological resources; i.e., when it turned into a significant concept for explaining relevant issues of the child's existence to the society. Perceiving the cultural identity of childhood as a certain subculture, K.Rūdytė defines the discourse on culture of children's expression as *specialized*, when it is articulated in different sciences or by *specific social groups* (children, adults/parents, teachers)(Rūdytė, 2011: 46). Depending on the participants articulating the discourse, the discourse on childhood policy can be also understood as a *social* and *public* discourse because it involves several or many social groups from specific activity areas (representatives of education, social care organisations, political, academic elite, organisations for the protection of children's rights). The change in the status of childhood in such discourse is defined not only as a scientific problem but also as a social problem, causing political challenges.

In the processes of changes in Lithuanian educational policy the *political identity of childhood* is implemented. What conceptual models are employed by the *political trend* and how this can influence the identity of childhood? The political identity of childhood is positioned in the liberal trend of educational policy. *The liberal trend of policy* is for implementation of the right of choice in education. The child chooses a corresponding educational institution, seeks to acquire education because this ensures better life quality. This ideology is against political indoctrination of education. A politicized educational institution contradicts the liberal education paradigm and the principle of choosing approaches. On the other hand, educational institutions must develop general civic values. Simultaneously liberal ideology induces establishment and development of private sector of education in childhood as well as the diversity of types and profiles of educational institutions. Thus, liberalism treats educational institutions as important for learners' socialisation.

Of particular importance to postmodern education studies is the perspective of political discourse on childhood, which enables to identify and analyse *myths indoctrinated* by the society, which are accepted and perceived as an objective educational reality, raising questions: How do certain myths turn into objectively correct and other, just impossible (Juodaitytė, 2003)? In this perspective the discourse on childhood policy (Neifachas, 2010: 116) is understood as a certain way of world perception and speaking about it, which outlines how the phenomenon of childhood is conceptualized in the "liberal" education paradigm.

Identity of childhood in the “liberal” education paradigm is grounded on orientation to the child as to an object of (self-)education, and to childhood, as a period significant by social-cognitive meanings (Juodaitytė, 2003; Monkevičienė, 2008). This paradigm tries to oppose the conception of “perfect” childhood against “imperfect” and this way to help cope with the traditional attitude that from the social-educational standpoint the conception of childhood is not full-rate. It is attempted to change adults’ beliefs, habits, priorities, change the general trend of education in childhood: education that “goes from the adult” to education that comes “from the child”. The “liberal” education paradigm is grounded on the interaction of adults’ and children’s worlds, which is outlined by the principles: of equality, dialogue, coexistence, liberty, unity, and tolerance. Freedom in the postmodern paradigm means philosophical approach towards children’s education as a natural condition necessary for spread of the child’s opportunities. In its essence the conception of childhood policy responds to the interdisciplinary conception of discourse because the methodology constructed enables the scientists to “look” at the child’s everyday life from the perspective of the child’s identity; i.e., reflecting his/her experience in the domain of informal (self-)education.

Searches for the Identity of Childhood and the Dialogue with the Other

Fast social changes during the last decades opened up many new perspectives and simultaneously problems to Lithuanian education. Part of them is related to the globalisation process and phenomena determined by it. Namely to such phenomena *the formation of the identity of childhood (subculture)* and the diversity of conceptions related to identity belongs. The vision of the national identity: re-establishing the independent state of Lithuania, it responded to idealism of social individuals and that is why the issue of formation of identity in educational institutions was understood quite similarly by the majority of politicians of education. The complexity of this issue showed up when democratic processes were enhancing and Lithuania joined the *space* of general European education and *of development of the subculture of childhood* and encountered globalisation phenomena. There appeared *a need to discuss the issues of the identity of childhood and its formation more carefully* in the context of *educational policy*. It is logical to think that in Lithuania, which has not yet formed its image in European and the world’s contexts of education and which is still fighting for acknowledgment of its cultural peculiarity, *childhood values* are *very significant*. However, enhancement of consumer culture, adults’ indifference to their children’s education enable to think that values of the global world are being entrenched.

Empirical researches in social changes and values (Aramavičiūtė, 2006) demonstrate quite a complicated situation of Lithuania: although the development of democracy and tolerance is insufficiently ensured or is only formal and social life areas are dominated by adults’ cultural symbols, casting the elements of childhood subculture into the shade, the consciousness of the society tends in an opposite direction. Lithuanian education and the activities of politicians are blamed. However, this gradual process is regular. Such statement is grounded on the analysis of theoretical literature (Bauman, 2002; Goldberg, 1994; McLaren, 1999; Juodaitytė, 2003; Giddens, 2000; Tomlinson, 2003). It demonstrates that such phenomena are a natural product of globalisation and enable a better understanding of regularities and perspectives of this process. Besides, reflection of theoretical literature encourages to look for new mechanisms for construction of education and social environment, which would be based not on pragmatism or idealism and essentialism philosophies but responding to *constructivism* or *the philosophy of the dialogue between the child and the adult*, as an individual that is important to the child, opening up possibilities for social diversity, for coexistence of different cultures (adults’) and subcultures (children’s).

The approach of the above mentioned philosophers and methodologists of education to the formation of the identity of childhood in globalisation conditions enables to state that so far the thesis of suggestive egalitarianism regarding different social-philosophical foundations and a lack of denotative descriptions of education in the theory of education studies is not sufficiently grounded, and in the practice of children’s education it is not implemented, although its interpretations are used for grounding the reforms of European education.

Countries of the postmodern world (Lithuania among them) are undergoing a period of conceptions of perverted egalitarianism, when general equality is declared and individual differences are almost not tolerated. *Therefore, the modern conception of children’s equality (the identity of childhood and/or searches for the dialogue with the Other), formed by today’s European pedagogical thought, becomes particularly significant in Lithuania: it grounds a new democratic and humanistic trend of children’s*

education. Based on the conception of children's equality, pedagogical thinking is enriched by orientations to children, both individual and different. Heightening constructive aspects of equality of children's subculture, metacontexts of cultural relativism, radical pluralism and pedagogical Universalism are employed, whilst the topics presupposed by egalitarianism are analysed in heterocultural and intersubjective metacontexts (Juodaitytė, 2000: 10).

Threat of globalisation for (self-)formation of the identity of childhood. The majority of theorists of globalisation construct quite a threatening social model of the society influenced by globalisation. Bauman, Giddens and others in the globalisation process envisage an immense power, levelling everything that hinders informational-cultural and at the same time financial monopolisation and superseding cultural segments for the benefit of hybrid, simulacric cultures. According to Bauman, every time these processes increasingly lose validity and clarity, turning into unpredictable independently operating constructs. *In such situation the culture of childhood becomes impersonal and not equivalent to adults' culture* (Bauman, 2002: 56). This is threatening to education and children's education, which is found in a quite indefinite situation yet controlled by anonyms (Foucault, 1998), in which development and growth of the child's personality is left in the hands of the very child who is being educated; i.e. depends on his/her reflection and abilities to choose. The child's autonomy, being passive, does not provide safety and equality. Autonomy requires constant readiness to make decisions and choose because the world is always changing (Melucci, 1997). *In such circumstances, children's new self-awareness is inevitably being formed, the peculiarities of which are an on-going becoming, recreation of oneself, the ability to respond to social changes, and the increasing personal responsibility for one's choices.* That is why there are opinions that the policy of education should be directed to the support for the self-developing child and for the man who discovers himself/herself every time anew (ibid.). On the other hand, the identity of the child's person is treated as everyone's personal narrative, which is reflected and set from fragments (Giddens, 2000, Melucci, 1997). Giddens, like other theorists of globalisation, develop the conception of the globalisation process in the perspective of time and space, including institutional reflexivity. The place becomes unimportant because social life goes beyond local traditions and the consequences of events are almost unpredictable due to high speed: events in one distant pole can cause different and even opposite events in another pole (Giddens, 2000: 23). In the conditions of intensifying changes and space expansion it becomes slightly more difficult to define the identity of childhood.

Based on Bauman's authority, Rubavičius (2003) suggests that "education states every child's right to choose or create his/her identity as the only universal of a man citizen, putting forward the responsibility for one's choice and at the same time disclosing how complicated political decisions on education and "mechanisms" of adults' community try not to allow the child either to use the freedom of choice or to take responsibility for the choice (Rubavičius, 2003: 49). However, as Juodaitytė (2000: 152) notes, children's and adults' interrelationships grounded on ideology of equality increasingly more penetrate in the area of education although there is still a lack of children's equality principles implemented in these interrelationships.

Bauman (2002), who has paid much attention to education, states that demotic and dominant discourses are entrenched in contemporary society. The latter is the instrument of politicians of education and educators. It employs well-established symbols of cultural groups (children), requires from the person to attribute himself/herself to a concrete cultural group because the self is born microperspectively (Jarvis, 2001). In it the child interacts with *the Other*¹, accepts it as a phenomenon and as an unquestionable value (Abdallah-Pretceille, 2004).

In such case intercultural relationships between the child and adults, tolerance and reflection is the way not to surrender suitability of only policy and management ideas and to make the person's (child's) creation conscious in the globalisation process. According to McLaren (1999), this determines emergence of new trends of science (critical pedagogy and critical multiculturalism), which would induce to reconsider the possibilities of reconstructing the space of education, rearticulate the visions of the

¹ According to E. Levin (1994, 2001), *the Other* is a mystery, the unknown. He points out to intersubjective relations, leads to exit from egocentrism, expanding the field of thinking and perception. The process of individualisation is directed polycentrically; i.e., according to various personalities in such a way that neither I nor others are formed through each other's internal projections but rather emerge in the dialogue between equal people, which is formed polycentrically. This way, forming social experience, uniqueness and identity of both objects (the child and the adult) will be highlighted.

future, mobilize actions for application of new conditions and intentions and for sharp criticism of ideologisation of the society and pedagogy.

The identity of childhood in the reflection of the social reality. Berger and Luckmann, having familiarised with the works of initiators of *sociology of knowledge* Scheler and Mannheim and having researched empirical genesis of the meanings of *reality* and *knowledge* as well as their interpretations in the phenomenological-existential philosophy, presented a new conception of *sociology of knowledge*. According to Berger and Luckmann, sociology of knowledge has to investigate construction of social reality, which leads to the problem of interest for us; i.e., *social processes that form manifestation of the identity of childhood here and now*.

Interpreting the processes of social reality that form and maintain the identity of childhood, the researchers emphasise that “identity theories are always a share of a more general interpretation of reality” (Berger, Luckmann, 1999: 218) and they remain incomprehensible until they are localised in the world.

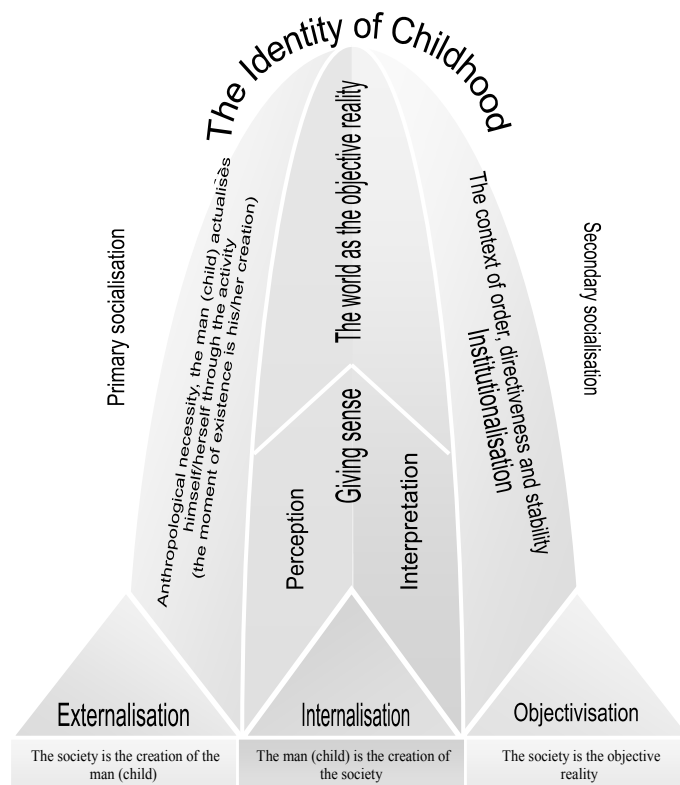


Figure 1. The Concept of the Identity of Childhood

Therefore, the concept of the identity of childhood (Figure 1) has to be analysed in the context of such interpretations, on the basis of which it appeared. The manifestation of the identity of childhood unfolds in the interaction of the organism (immanency), consciousness and social structure (educational institutions). The society as a dialectical system functions on the basis of externalisation, objectivisation and internalisation processes. This can also be applicable to the child, who in that society externalises his/her own existence and simultaneously internalises the world as an objective reality.

This model of the concept testifies that the child comes to the world with the inclination to join sociability. The beginning of such joining is *internalisation* as “the perception and interpretation of the direct objective event as an expression of a certain meaning of reality; i.e., as the expression of the process of the subjective other” (ibid., p. 163).

Internalisation functions not because the man (the child) independently creates the meanings of objects or phenomena but because he/she takes over the world from the other, in which the other lives and acts. The world taken over from the other is creatively modified or even recreated. Hence, according to Berger and Luckmann, in the internalisation process „I understand not only instantaneous subjective processes of the Other, I also understand the world in which he/she lives and which becomes my very own for me” (ibid., p. 164). Only having reached such level of

internalisation, the man (the child) becomes a member of the society. This level of internalisation is the first stage of the man's (the child's) socialisation, which he/she experiences in childhood.

Primary socialisation remains fundamental for the man's secondary socialisation, which is perceived as a further process, helping the substance to join new areas of the objective world, in which he/she meets „*the significant others, who are responsible for his/her self-socialisation*” (Windelband, Heimsoeth, 1950: 605). This way the child finds himself/herself not only in the objective social structure but also in the objective social world. During the child's primary socialisation the problem of identity still does not arise because the child „*must cognate them the way they are without the possibility to choose anything else*” (Berger, Luckmann, 1999:169); therefore, the relation of human nature also speaks about the meeting with the others as significant and inevitable for him/her, the generalised concept of whom is embedded in the man's consciousness. According to Juodaitytė, with regard to creation of a solidary society, it is important to give children the opportunity to take part in social life and in the educational process as individualities, acknowledging their equality. Equality is namely this state when differences (individual and group) supplement each other (Feuser, 1982).

Secondary socialisation is *internalisation of the subworlds, created* on the basis of institutions (pre-school/pre-primary educational institutions). The type of this socialisation is determined by “the complexity of division of labour and corresponding distribution of social knowing” (Berger, Luckmann, 1999: 174), which presupposes a certain role. The subworlds internalised in the process of secondary socialisation acquire a certain view of the integral reality, in which metacognitive, emotional and value springs show up. Besides, it is necessary to pay attention to the fact that secondary socialisation processes are determined by primary socialisation; i.e., the child has already got the formed I and the world is already internalised. Thus, as noted by Berger and Luckmann, secondary socialisation “cannot construct *ex nihilo* of the subjective reality. Therefore, arises a problem of coherence between primary socialisation and new internalisations (ibid., p. 176), which is being solved applying special scientific methods of the science of education. The child becomes capable to identify the distance between the holistic I and its reality on one hand and that part of I, which is related to the concrete reality of his/her social role, on the other hand. According to Berger and Luckmann, *this is an important stage of the child's maturity, which discloses the abilities to evaluate identities and which is possible only after the completion of primary socialisation.*

It falls to underline that the processes of secondary socialisation still do not presuppose the child's identity because the subjective reality remains quite fragile and unreliable, still fostered by educational institutions or the significant others (educators, parents). The man (the child) finds it necessary that the subjective reality is *legitimated* at various social layers, recognised and supported by the significant others. The person who wants to maintain his/her self-confidence, constantly seeks confirmation and enhancement of his/her identity. Thus, the subjective reality always depends on the structures that support it and ensure its credibility.

The Essence of Regulatory Documentalistics and the Perspectives of Theoretical-Philosophical Application

It is obligatory to explain documents regulating the subsystems of the system of education because they are directly applied legal acts (Vaičaitis, 2009) in the administrative practice of educational institutions, ensure legitimacy of the system of education, the efficacy of activity peculiarities and of quality of management. Interpreted content of regulatory documentalistics becomes a material legal reality, determining monocentricity of the system of norms (Mesonis, 2010).

The paradigm of regulatory documentalistics is the methodology of the research, which is in the first place related to fast development of qualitative researches in Western Europe, which during the comparatively short time significantly influenced in principle all areas of the modern science of education studies. In Lithuania the methodology of interpretation of documents both at the theoretical and praxeological level are in the process of creation (Mesonis, 2010). The methodology of regulatory documentalistics becomes part of the discourse, which gives sense to its efficacy by new *conceptuality* and *topics*. Employing conceptual approach, the analysis of documents (Charles, 1999; Bitinas, 2006) was related to the development of legal basis of educational institutions, which enables new activity strategies in educational institutions. In the modern science of social researches (Merkys, 1995; Charles, 1999; Kardelis, 2005; Bitinas, 2006) the document based research is analysed in various empirical aspects, employing research data that prove the importance of its functioning. Most often in practice researchers

apply *qualitative and quantitative content analysis* as one from several chosen research instruments (qtd. in Bruzgelevičienė, 2008: 98). Other educologists treat *analysis of documents* as an initial way of collecting sociological information, whilst the main source is various documents.

Certain scientists (Kardelis, 2005; Bruzgelevičienė, 2008) give sense to *documentary research as a theory of social qualitative research method*, developing it from the epistemological and social standpoints. Analysing documents, the scientists called this method *a theoretical-explicative means*, which is flexibly applied in Lithuanian researches into education studies and in social researches in other domains, which optimises such artefacts of the man's thinking activities (semantic structures, written language) as "media", in which the content acquires a defined shape. Such conception of the research method, in the opinion of authors, develops the perspectives of social researches, conceptually constructing new *theoretical-praxeological approaches and instrumentation of hermeneutic analysis*.

In this respect it is quite a challenging task to speak about *the discourse on regulatory documentalistics* of education. The very reflection finds itself in an embarrassing situation. It is sought to discover the "real" structure of regulatory documentalistics, disclosing *national legal culture, which is capable to perceive the phenomenon of childhood in the legal universal and rationally design the development of the child's social empowerment on the basis of impartial analysis*. However, the paradigm of regulatory documentalistics is a *manifold phenomenon*; therefore, its *identity* (Gutauskas, 2010) *does not have clear definitions*. The more attempts are made to clarify the structure of documentalistics, the more arguments are found to contextualise its identity to separate *theoretical-praxeological domains*, every of which would have its shape. We can distinguish *hermeneutic, philosophical, managerial and political complexity of the paradigm*. In the *political, managerial* contexts a position and a certain meaning are maintained. In *hermeneutic, philosophical* contexts the interpreter of the document seeks to understand the text, reconceptualises concepts and constructs behind them.

Contextual metatheory enables to disclose the problematic relation of regulatory documentalistics between its empirical and non-empirical domains. Currently this domain is given particularly much attention. Metacontextual analysis enables to create the discourse on management of the content of documents, which can be of help in understanding *meaningfulness* of existence of *pre-school and pre-primary education subsystems in the processes of changes in educational policy*. It implies the imperative of retreat and of acceptance of the reflective approach with regard to intellectual activities. Such knowing is very contextual, very dynamic and can change during the whole interpreting person's experience. At the moment there are many theoretical approaches to the phenomenon of regulatory documentalistics and every of them gropes its essence in its own peculiar way. Therefore, the analysis of documentalistics requires a certain *methodological resolve*.

Grounding the meaningfulness of existential functionalism of the system of pre-school and pre-primary education in the system of education, *theories of phenomenological hermeneutics* (Gutauskas, 2010) and *realistic sociology* are applied, which enable to explain multifunctional relations of these systems with the meanings of the world of childhood and their actual functioning in social reality. This methodological approach helps to approach children's educational experience at the maximum in the direct interaction. Tangibility and recording of documentary factuality is possible at the level of experience. Therefore, it is necessary to open up the plain of experience and analyse structures of experience. The process of the development of general meaning is paradigm based for all conceptions of documentalistics. Based on the paradigms of modern phenomenology and realistic microsociology, meta-reflective relations of pre-school and pre-primary education systems with the phenomenon of childhood show up; its social-cultural conceptions essentially reconstruct their managerial context because it interacts with legitimation of children's dependence on adults' policy (Bourdeu, 1993).

The basis for interpreting regulating documents in the processes of changes in educational policy was *social anthropological philosophy of postmodern management* (Mažeikis, 2010). From the social-cultural, educational standpoint the subsystems of education can be understood as open (dissipative) systems, which closely interact with managerial and constructive discourse on changes in education.

The paradigm of institutionalisation of postmodern management is applied, according to which the systems of pre-school and pre-primary education as social institutions form in institutionalised multicultural media (of the adult's and the child's subculture), which is grounded on the conception of social and cultural identity of childhood (Juodaitytė, 2003; Bronfenbrenner, 1971, qtd. in Berns, 2009: 87). In the context of such paradigm the phenomenon of childhood, which manifests itself in the institute of subsystems of education as in the micro-media and which anew forms social-cultural context of pre-school and pre-primary education as an institutionalised management system, purifies.

Interpreting regulatory documentalistics of pre-school and pre-primary education, it is attempted to apply interpretation conceptions presupposed by social humanitarics, which formed in the conception of changes in education and through the paradigm of the sense of reality.

Theoretical research is grounded on the paradigm of qualitative research: practice and perception of regulating documents are researched as a humanitarian meta-context of effective management (concepts, attitudes, guidelines), which is disclosed by hermeneutic meta-analysis of documents on education. Thus, the chosen research methodology is adequate for orientation of the researched subject: it is based on the methodological principles of qualitative research, influenced by the approach of the philosophy of postmodernism: the possibility “to interpret social meanings” and “discuss about the meaning of the social reality” (Kardelis, 2005; Katiliūtė, 2008).

It is necessary to limit oneself with the *methodical approach* as well. Both in phenomenology and philosophies that are close to it we can find approaches to diversity of regulatory documentalistics. Phenomenology first of all is thematisation of the process, the animate present, that is why it helps to interpret normative constructs of the legal model, theoretical basis of the linguistic dimension. Here a peculiar instrumental experience shows up, reconstructing important issues of adequacy, verification, legality and legitimacy of documentalistics.

From the methodical standpoint we should distinguish methodics of critical *discourse analysis* of the content of documents (Mažeikis, 2010), which can be applied as an instrument for the meaningful content analysis of regulatory documentalistics (Neifachas, 2010). Based on Mažeikis's (2010) positions, we perceive the analysis of the discourse as *an umbrella term*, which covers *hermeneutic, phenomenological content, critical analysis and other ways of research and analysis*. Critical analysis of the discourse clearly relates the reality of children's education with the strategic (*documentary*) context of the policy of education.

According to Bergel (2000), norms for documents always require explanations and *interpretation* is an intellectual activity (Kelsen, 2002, qtd. in Mesonis, 2010: 120), accompanying the process of applying documents on education from the higher to the lower level of management of the system of education. The outcome of interpretation is significant because in the process of applying legal norms it will turn into the content that will determine the consequences of quality of children's education. Here a very significant methodological aspect of regulatory documentalistics is formulated. Exceptionality of regulatory documentalistics of children's education commits its every object of interpretation to perceive it as a document, the content of which lies in itself (Vaičaitis, 2009, Mesonis, 2010).

The document is a peculiar form of contextualisation of social reality and a discursive, institutional nature, communicated employing various symbolic systems, showing to a man images, written texts and hidden regulation of perception (Mažeikis, 2010). The document serves for seeking not only to consider the construction of the social space, based on theories of institutions (public sector), but also to discuss ways of activities, perspectives of solving problematic issues, not only to explain the person's duties and rights but also to speak about social empowerment, representation of one's ideas and visions, which helps to ensure changes and modernisation (Neifachas, 2011).

Because political changes raise general theoretical questions, we shall try to formulate a general problem of *structure* and *action*. According to Elster (2000: 100), changes in the policy of education can be analysed in two directions. First, actions can be explained indicating as a reason changes in the general structure of the system of education; i.e. moving “from the top to the bottom”. Second, actions of the subsystems of education and of individuals can be treated as a material of the reflexive research and structures can be treated as the consequences of earlier actions. This would be the movement “from the bottom to the top”. We have to emphasize that actually it is not completely obvious that the trends of this analysis are radically opposite and cannot supplement each other. In the context of such causality we envisage a hypothetic assumption that the action of changes in educational policy has to be rather understood “from inside”, reasoning in categories of laws, that all participants of the process of changes create a hermeneutic conception of the legal system (Vaičaitis, 2009). The imparted assumption outlines a clear theoretical methodological approach; it is purified by three different theses, which are worth distinguishing here.

The first belongs to the domain of *ontology* (gr. *ontos* – existence) and reflects the attitude to the nature of the system of education and its subsystems and to the type of their functioning. Its structure and its legal and political discourse are discussed. Such ontology is called constructivist. The second thesis is *methodological*. If the system of education functions as a multifunctional space, then a scientific method is necessary, which is able to disclose the reality that is not perceived by people's consciousness or that is

distorted in the people's consciousness and to present explanation of phenomena. "Understanding" gives a radical alternative to "Explanation". This alternative tradition seeks to create "interpretative" or "hermeneutic" (gr. *hermeneus* – translator, interpreter), social science, method. The main idea is that management of the system of education has to be perceived from inside and not just explained from outside.

Third, the thesis of *epistemology* or the theory of cognition (gr. *Episteme* – cognition), is implicitly raised. Ideological forms that distort the man's consciousness are avoided. The system of education ensures every learner the freedom to seek his/her own good in his/her chosen way. Individuality is allowed to manifest itself freely, progress takes place by way of critical thinking and choice. This liberal vision is followed in all stages of the system of education.

Anyway every scientific theory that postulates hidden structures has to explain how we can cognate them. The change in the system of education, contexts of its *particularity* (exceptionality) perhaps most distinctly manifest themselves namely in *regulatory documentalistics*. The latter can be a particular indicator, demonstrating essential trends of changes in the subsystems of the system of education. This serves the purpose in the presence of three important circumstances.

First, today the problem of cognizing documentary research (Bruzgelevičienė, 2008) as a social qualitative research method (and interpretations of regulatory documentalistics are namely its constituent) has become a subject of discussions (Budreckienė, Janiūnaitė, 2010). Second, the contact between humanities and social sciences and methods they apply is clearly insufficient, supporting fragmentation of cognition and disunity in the presence of sufficiently clear lack of explaining its integrity (grounded on holistic position). Third, postmodern thinking, globalisation causes new challenges and testing for contextualisation of education policy. This means that the researcher cannot be an indifferent participant or observer of social processes. His/her expression has to be enhanced by a certain search for descriptive methodology, interpreting the legal basis, evaluating existing cognition methods and searching for newer ones.

Stated introductory statements and considerations demonstrate that the author of this article both evaluating changes in the system of education and explaining the contexts of manifestation of documents on education, follows the positions of constructivist epistemology. That is why we start our discussion with the methodological type ideas about the reality of managing the subsystems of education and about its cognition. These ideas will help the reader to better understand not only the presented methodology for interpreting documents on education regulating education in childhood but also to contextualise the meanings of theoretical and praxeological discourse, which determine both an on-going renewal of the subsystems and the creation of the strategy of childhood policy, carried by them.

Logic of Conceptualisation of Childhood Policy in Regulatory Documentalistics

As the world entered the 21 century, the mankind not even anticipating itself, is approaching global information in which, according to Junevičius (1996: 10), a new social and cultural order of children's education will be created. Formation of a new type relationship set-up and liberation of new powers take place. The child's social participation relationships are formed with characteristics like spontaneity, alternativity, pluralistic explanation (Jonynienė, 2009). The search for the child's authenticity, the reorganisation of the personal self are a dimension that is turning into a continuous concern in the contemporary policy of the system of education. In this respect the child's self-development is to be emphasized, increasing his/her as a person's importance, relating his/her activity to personal and emotional life, which encourages it, and focusing on communication, self-awareness and partnership in the process of education (Hargreaves, 2008:11). Therefore, the conclusion can be an assumption that changes in social life, their postmodernity influences the development of tendencies of conceptualisation of education in childhood.

Recent changes in the country's social, political, cultural life, new opened up models of the society's development and new arisen tasks encourage to highlight the current role of the policy of education in childhood, delineate further aims of its development and necessary reformation works. Therefore, it is relevant to analyse children's education as a theoretical and ontological, epistemological phenomenon, defining the contours of its main qualitative formations, distinguishing the most important contextualising methodological factors in the semantics of regulatory documentalistics.

Adoption of the memorandum on *Lifelong Learning* in Lisbon in 2000 confirms that Europe undoubtedly entered the Knowledge Age and that this will influence the international community to seek implementation of established principles and concrete (*the child's participation*) rights using all possible

means: administrative, legal and educational. It is important that adults, particularly the ones that care about children's welfare and education, understand the contents of documents, realise it and correspondingly organise activities with children.

In 2004, when Lithuania started to exist as a full-fledged EU member state, the necessity of systemic change in the system of education arose. The new commenced stage of state development (based on systematicity and universality principles) inevitably required the principles for grounding appearance of more diverse educational institutions. This responded to different children's educational needs and possibilities to ensure availability and continuity of their education. The dominating topics of reconceptualising the policy in the political discourse on education in Lithuania are not accidental (*conceptual autonomy of childhood; i.e., perceiving children and adults as equal members of the society; children's provision with welfare resources and qualitative services; discussion of previously formulated strategic documents (of the Law on Education of the Republic of Lithuania, the conception of policy of education), involving quite wide society layers in discussions*) (Neifachas, 2010: 128). This is a process during which a new quality is born. Appearance and understanding of new quality causes questions: How to describe and analyse this process? These are the issues of theoretical studies in recent years. It is sought to conceptualise reality as a *process*, envisaging its *mobility, fluidity and change* (Albert, Jacobson, Lapid, 2002). Analysing the policy of education, regulatory documentalistics, the so-called reflective theories, emphasizing constitutive type of reality, (social constructivism, theories of phenomenology) become increasingly more significant. The methodological turn to the analysis of the process of changes in the policy of education has required a new conceptual (discursive) instrument, which is still being created by scientists (Welsch, 2004). Creating theoretical instruments of discursive analysis, most often the insights of postmodernism philosophy and hermeneutics are employed: the policy of the system of education is being analysed as a discursive space.

The discourse on education in childhood provided the perception of childhood policy with a new context not only at micro (institutional) but also at macro (state) level. The policy of children's education is described by concepts: holism, relativism of values and problematics of freedom, which are used as concepts that supplement each other (*categories/subcategories in the documents on education: Lisbon Agenda for Implementation of Strategy in Education (2000), the Guidelines of the National Strategy of Education (2003), The Concept of State Policy on Child Welfare (2003)*), bearing in mind that the first is the precondition for implementation of others. Holistic approach accepts childhood phenomenon as a complex, diverse and adaptive category. It is based on the assumption that the world of childhood is a dynamic and integrated whole, encompassing contextual, intuitive, creative and physical ways of cognition. It is emphasised that children as individuals and as a group in the society become equal central objects, forming the policy of children's education. This changes the traditional perception of children as dependent family members and highlights the understanding of importance of *social educational contexts* at the macro level. Children become autonomous individuals, distributing the society's resources, and receivers of social and educational services.

New impulse for understanding childhood in the documents on education provides it with "conceptual autonomy", children are provided with conceptual "equality" in the relation with other groups and categories of the society (Kabašinskaitė, 2002). Based on principles of *availability, meeting the educational needs, ensuring educational quality, financial optimum* (The Concept of State Policy on Child Welfare (2003)), the efforts to expand and define the limits of children's policy in the context of documents on education have enhanced. Childhood policy as a separate area of social policy, raised the issue of visibility of childhood as an age group.

In the modern society the subsystem of children's education functions as an instrument of political representation of children's education and of social legitimation. However, legitimation here is not of the same level: this depends on the quality, availability and efficacy of education. Currently the phenomenon of changes in the policy of education became a standard for modelling and conceptualisation of educational systems, describing the aspects of legitimation of management of the system. Its basis is the qualitatively different management doctrine, the conceptual scheme, *the model for the structure of the management system, which is orientated to adaptive management of the subsystem of education in the context of subculture of childhood*. This is the context of the universal of children's culture: specific functions and modality of the child's ontological existence, the identity of childhood, immanence, existentially orientated way of activity, enabling the object to recognise the image and spatial identity of childhood culture. Thus, the newly conceptualised childhood culture organically encompasses

informational analytical concepts and, based on the discourse, the component of meta-analysis – the system of conceptual images about the phenomenon of childhood – is being created.

Conclusions

1. Hermeneutic-phenomenological paradigm of interpretation forms approaches for the perception of social cultural meanings of childhood policy, which is possible in the context of the subculture of childhood; namely this context denotes the specificity, modality of childhood policy, given by the child's personality and by phenomena of self-knowledge, self-expression and identity. The exceptionality of the analysis of social cultural conceptions of childhood policy is denoted by prevalence of methodological approach, orientated towards the child as a social cultural individual, which means existentially meaningful children's activity, enabling to recognise the cultural view of childhood and orientated to anthropological values. The cultural view is changing depending on the society's development and creation of modern childhood. Thus, the child's conception is closely connected with the society's culture, traditions and social structure. The child's conception cannot be radically separated from the general conception of the adult man. Although there are obvious differences, related to psychological, sociological and legal circumstances, childhood should be perceived as a certain stage in the man's development, considering every child's individual characteristics. Considering that the meaning of "childhood" is inclined to change in different cultures, we shall follow the more or less invariant meaning, relating childhood to a certain period of a man's lifetime as it is fixed in international legal documents: "a person under 18 years old". The specific status of the child in the society determines the necessity to clearly identify the content of his/her rights and create legal preconditions for implementation of the child's rights.

2. Regulatory documentalistics can be understood as having strategic meaning for the change in children's education policy only in such a case if it is capable to create the environment favourable for children's self-education; it is to be related to strategic aims of ensuring the child's social welfare, which denote directiveness of the processes of changes in educational policy.

3. The analysis of contextuality of childhood policy in the regulatory documentalistics enabled to identify how much this problem had been scientifically explored and its perspectives of change, considering immanency:

- the policy of education in childhood is conceptualised only highlighting solitary social cultural conditions and not contextualising them by the meanings of the processes of changes in education;
- scientific attempts to legitimate the cultural context of childhood policy and existence in the child-orientated paradigm are showing up (*particular emphasis is given to the necessity to implement liberties and rights for the expression of the child as an individual; to organisation of suitable care of the child, to representation of the child's interests; to development of services network; and to ensuring quality*); there are two ideological approaches in this process: *anthropocentric* (the child's rights and liberties are directed towards lifelong learning) and *sociocentric* (the child's rights);
- scientific approach towards education in childhood and towards anticipated opportunity of the child's social participation, which enhances exceptional functionality of this function, is reasoned. Namely based on this approach the whole reality of legitimatisation of education in childhood shows up because, having separated children's education from the subculture of childhood (from the diversity of the child's anthropocentric and sociocentric life), it would lose the meanings of qualitative expression in the changes of educational policy.

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VAIKYSTĖS POLITIKA: SOCIALINĖS, EDUKACINĖS DIMENSIJOS TIRIANT ŠVIETIMO POLITIKOS INDOKTRINUOTAS PRASMES

Sergejus Neifachas

S a n t r a u k a

Vakarų pasaulyje vaikystės politikos tapatumo klausimas naują impulsą įgavo XX a., t.y. visapusiškų švietimo politikos, struktūrinių ir institucinių permainų laikotarpiu. Dėl švietimo globalizacijos, esminių pokyčių sukeliančios naujų ugdymo technologijų raidos bei paplitimo socialinės gerovės valstybė susiduria su naujomis problemomis. Skatinimas kurti į vaiką orientuotas ugdymo paslaugas, ypač propaguojamas liberaliosios politikos šalininkų, aktualizuoja diskusijas apie socialinės gerovės valstybės ateitį. Kvietimas reformuoti tampa dažnu reiškiniu įvairaus pobūdžio socialinės gerovės valstybėse. Švietimo sistemos pokyčiai padidino nesutarimus dėl vaikystės politikos tapatumo. Manoma, kad poindustrinėse visuomenėse dėl globalizacijos procesų silpnėja atsidasivimas šeimai, mažiau prisiimama išpareigojimų vaikystei. Be to, suintensyvėjo švietimo institucijų, dalyvaujančių socialinės gerovės politikoje, diskusijos dėl šeimos išpareigojimų ir vaikystės konstitucinių vertybių. Visuomenė yra skatinama prisiimti didesniąją dalį atsakomybės už socialiai jautrios, atviros erdvės vaikams kūrimą. Vis dažniau pasigirsta skatinimas atgaivinti šeimos ir vaiko vertybes bei siūlymas „refamilizuoti“ (angl. *refamilise*), t.y. grąžinti į šeimą su priežiūra siejamas funkcijas. Kartu ginama ir šeimos išpareigojimų „defamilizacija“ (angl. *defamilisation*), t.y. su priežiūra siejamų funkcijų perkėlimas į viešąją socialinių paslaugų sferą, o socialinės gerovės valstybė kritikuojama dėl negebėjimo užtikrinti ugdymo kokybės, socialinės priežiūros ir socialinės gerovės (Arnlaug, 2006: 17-19).

Vis labiau struktūrinis nesuderinamumas švietimo politikoje skatina susimąstyti apie socialinės gerovės valstybės poziciją vaikystės politikos tapatumo atžvilgiu. Vaikystės tapatumo sąvoka yra aktuali kategorija,

apibrėžianti sociokultūriškai konstruojama žmonių (vaikų) grupavimąsi, nuolatinį ribų braižymą apsiribojant ir drauge atsiribojant tam tikrais identifikavimosi svertais, simboliais ir veiklos strategijomis (Berger, Luckmann, 1999). Tokiu būdu, vaikystės tapatumo sąvokos kontekstualumą būtų nesunku conceptualizuoti, jį siejant su vaikystės antropologijos (Mid, 2002) mokslo tyrinėjimo objektu – siekiu pažinti vaikystę per sociokultūrinius skirtumus (kitoniškumą).

Dėl to ypatingas dėmesys atkreipiamas, *pirma*, į pokyčius požiūryje į vaikystę (vaiko ugdymas suvokiamas kaip socialinės pilietybės dėmuo) (Lukšienė, 2000); *antra*, pokyčiai vaikystės politikoje skatina naujai pažvelgti į vaikystės tapatumą, pasireiškiantį vaiko visuotinės, savaiminės raidos srityse. Pastarajam procesui nepaprastai svarbus buvo mokslininkų, gebėjusių populiarinti, aktualiai ir įtikinamai rašyti vaikystės fenomeno, vaikystės ugdymo bei politikos (Kabašinskaitė, 2002) klausimais, darbai. Juodaitytės (2003), Monkevičienės (2008), Rūdytės (2011), Šiaučiuilienės (2011) bei daugelio kitų autorių, kuriuos galima vadinti vaikystės politikos ir ugdymo strategijų kūrimo ekspertais, bei jų veikalų – monografijų, mokslinių, publicistinių straipsnių, viešų debatų dėka vaikystės pedagogikos klausimai perėjo iš mokslinių tyrimų lauko į politinio ir socialinės gerovės diskurso koncentraciją.

Vaikystės politikos tapatumas yra gretintinas su skirtingumo išskėlimu. Kaip teigia A. Juodaitytė, ši dimensija reikalauja metodologinio refleksyvumo, vaikystės tyrėjui užmezgant santykį su savitos kultūros subjektais: jis nuolat privalo reflektuoti vaikystės kultūrinį tapatumą, ir tai leidžia lengviau pozicionuoti vaikystės politikos tapatumą kaip paradigmą (Juodaitytė, 2003: 125).

Europos ir Lietuvos švietimo politikoje vaikystės tapatumo raida sutampa su vaiko socialinio statuso vaidmens raida, t.y. kaip normatyvinė tokio vaidmens (globotinio, ugdytinio) atliktis. Normatyvinį vaiko tapatumą implikuoja nacionalinė (tautinė) valstybė. Ji kaip dominuojantis institutas išreiškia vaikystės politikos tapatumą naudodama šeimos ir ugdymo institucijas. Toks tapatumas kaip veikla įvardijamas kaip legitimuotas (formalus), internalizuojantis ideologinį (ugdymo paradigmos) dominavimą, jį padarydamas normalizuojančiu – norminiu tapatumu (Castells, 2006: 24). Šioje perspektyvoje pabrėžiamas žmogaus (vaiko) asmeninio integruotumo bei raidos būdas, suponuojamas sociokultūrinės aplinkos kaip tam tikro mąstymo, elgsenos konfigūracija.

Taigi vaikystės politikos tapatumo kontekstualizavimu siekiama pristatyti vaikystės politikos teoriją. Konceptas, pagal kurį tokia teorija turi būti pozicionuojama, vertinama, yra ne apriorinis ir abstraktus, o episteminis, fenomenologinis ir hermeneutinis. Kitaip tariant, vaikystės politikos teorija turi būti vertinama ne pagal kokį nors išankstinį (indoktrinuotą „slaptąjį“) abstraktų principą ar su vaikų ugdymo realybe nesusietą idėją, o pagal savo tikslą: suteikti prasmę reiškiniui, kurie kitu atveju liktų padriki ir nesuprantami visumai. Teorija turi sėkmingai pereiti dvejopą patikrinimą – prakseologinį ir kokybinį: ar kategorijos, kokios jos iš tiesų yra, paklūsta siūlomai teorijos hermeneutikai (interpretacijai) ir ar išvados kyla iš teorinių prielaidų? Kitaip tariant, ar teorinė koncepcija neprieštarauja ugdymo realybei ir sau pačiai?

Šios teorijos keliamas klausimas yra susijęs su vaikystės politikos tapatumu, prigimtimi (Juodaitytė, 2003; Neifachas, 2010, Rūdytė, 2011). Tai viena sudėtingiausių šiuolaikinių koncepcijų socialiniuose moksluose. Taigi straipsnyje pateikiama analizė daugiausia sąlygoja conceptualius klausimus: kaip su ugdymo vaikystėje paradigmos kaita kontekstualizuojasi vaikystės prasmų kategorijos švietimo reglamentinėje dokumentalistikoje? Pagrindinė **straipsnyje analizuojama problema** yra ta: kokią vaikystės politikos tapatumo sampratą formuoja (konstruoja) indoktrinuotų švietimo kaitos prasmų diskursas ir kokias conceptualias pasekmes tai turi švietimo politikos modeliui (Duoblienė, 2011: 136).

Straipsnyje pozicionuojami svarbiausi specifiniai vaikystės tapatumą formuojantys diskursai: kultūrinis, filosofinis, politinis. Atskleidžiamos ir kontekstualizuojamos indoktrinuotos švietimo kaitos prasmės, analizuojamas į vaiką orientuotos ugdymo paradigmos ryšys su švietimo politikos kaitos modeliu. Daroma išvada, jog, atsižvelgiant į vaikystės fenomenologijos socio-kultūrinės tradicijas, esamos tendencijos – sukurti vaikystės politikos koncepciją – yra adekvačios. Todėl būtina svarstyti vaikystės fenomeno tapatumo ir dialogo su socio-kultūrine aplinka kontekstus; tai reiškia, kad vaikystės politikos tapatumas įgauna savitos politinės kultūros bruožus ir tampa socialiniu-pedocentrinu. Tokiu būdu indoktrinuotų švietimo kaitos prasmų diskursas atskleidžiamas kaip naująjį vaikystės pažinimą konstruojantis socialinis, humanitarinis metodas, padedantis atsakyti į švietimo politikai esminius klausimus apie ugdymą vaikystėje. Vaikystės politikos tapatumas turi teigti universalias vaikystės konstitucines (legitimizuotas) vertybes, išlaikant vaikystės tapatumą pirmine tapatybe. Remiantis teorine analize teigiama, kad šiuolaikinė vaikystės politika aiškinama kaip idėjų, sąvokų ir kategorijų apie vaikų ugdymą visuma, keičiamų socialiniais veiksmais, įgyvendinama tinklinėje struktūroje, kurioje vyksta esminis strateginių valstybės funkcijų poslinkis (pereinama prie „aktyvinančios“ politikos), plėtojama nauja vaikystės politikos samprata, labiau pabrėžianti vaiko įgalinimą ir tarpininkavimą, kaip „tinklo vadybos“ elementus. Straipsnyje paaiškinama, kaip ugdymo paradigmos virsmo kontekste (nuo tradicinės į postmodernistinę) gali būti taikomos teorinės-filosofinės diskurso prieigų perspektyvos (socialinis konstruktyvizmas ir fenomenologija). Pateikiama kontekstualizuota vaikystės sampratų įvairovė švietimo reglamentinėje dokumentalistikoje.